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656 *What other things did the village government do for the people of the village?* The *Obshtina* saw that pure water was piped to the different neighborhood fountains. In addition, the *Obshtina* had the only telephone in the village, which anyone might use upon the payment of two leva. It also had a fire pump, which, so far as could be learned, had never yet been put to work in an emergency.

656 747 The national government encouraged its village representatives to set up organizations to promote specific activities. One of these was the Red Cross, to which a score of adults, most of them of the intelligentsia or official group, had paid membership fees. The village doctor was one of the leading spirits in this association, though the mayor, having been connected with the Red Cross in Sofia, was also interested. Its activities did not get under way until after 1937, with the exception of the placing of a few posters and a drive for members. The more active Junior Red Cross, headed by the school director, stimulated the interest of children in first aid and good health practices.

A second organization was a local branch of the Union for the Protection of Children, organized by the mayor, who was also its president. Its chief activity was the serving of hot lunches to all school children who did not go home for lunch. This applied to rich and poor children alike, because the wealthier parents were often away from home and thus unable to provide a hot meal for their children. Sometimes as many as eighty of the children received their meals in the *trapezariya* (dining room). The adult members of this association or Union were also for the most part from the intelligentsia and the official groups. This hot-lunch movement had spread throughout Bulgaria into hundreds of schools. Many times it was financed outright by the government; oftentimes by private groups aided by government subsidy. This association, with the support of the *Obshtina,* distributed food to the poorest families of the village at Christmas time. For instance, the officers gave two pounds of sugar, two pounds of rice, and two pounds of meat to each of 120 families at the Christmas season. The pride and independence of the peasants was demonstrated by the fact that no families came to ask for these gifts, because no family wanted to admit it was poor enough to require them. However, those in charge of the distribution were

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well acquainted with the economic situation of the villagers and distributed the food accordingly. There was an annual meeting of the Dragalevtsy Union to hear the reports of the retiring officers and to hold the election of new officers. The basis for membership was payment of the annual fee. In other words, it was purely philanthropic, in that the members expected to get nothing in return. I was not surprised to find the names of but very few farmers on the membership list. Peasants did not yet understand organized philanthropy, though individually they might be unusually generous on occasion.

Another group in the village was known as the Association of the Decoration for Valor. In 1935 the mayor got together all of the men who had been decorated for bravery during time of war. A Sofia major talked to them and persuaded them to form a local association, after pointing out that no harm could come and that possibly some advantages might follow, such as price reductions at State baths, special rates for traveling on the railroad, and pension legislation through collective lobbying. At the time I studied the group three or four meetings had been held with unusual group harmony. There was an initiation fee of twelve leva, and an annual fee of twenty leva per member. The membership totaled twenty-eight, which showed Dragalevtsy's reputation for bravery in war. I obtained facts about the organization not only from the officers, but also from interviews with fifteen different members. The reasons given for joining were varied:

1. "To have pensions."

2. "We who have decorations are to get help from the State by working together better."

3. "The privileges of free baths, freedom from school tax, reductions on the railroad, free medicine."

4. "We were ordered to form the local association from Sofia."

5. "Said I would get an iron cross. I wrote down my name but I don't know why."

Some conflict had sprung up between the village veterans with decorations and those who received no decorations but still thought they should have been allowed to enter the association and obtain the same privileges as the others. Many association members felt the same because some friend was in this predicament. The situation became

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The sleeves are just rectangular pieces of cloth of its full width, 19 inches, and are joined by a run and fell seam which is arranged just above the opening under the arm at the back.

As will be seen from the illustration, the decoration is placed where the wear is greatest, so it has an economical as well as an ornamental purpose.

The work is executed in petit-point stitch, the pattern being worked in crimson and the background filled in with Turkey red or scarlet. As can be seen from the drawing, at the bottom of the front-opening where the pattern is not completed (probably because it came under the apron and so would not show) the design is first outlined in black in double-running stitch, so that both right and wrong sides are alike, and is then filled in with petit-point.

The edges of the sleeves are finished off by a ladder-stitch with a chain edge on either side, and the hem is neatened and strengthened by being closely oversewn with scarlet thread. The equal-armed Greek cross is used around the hem except at the seams, where a variety of palmette, similar again to Greek pattern, disguises the seam for about four inches.

The chief motive on the sleeve is an equal armed cross with re-entrant angles at the ends of the arms. Many of the small motives filling in the spaces are rayed. Occasionally small spots of the white background, with tiny crosses on them, break the surface of solid red stitchery, and between the panel and the sleeve borders is a raised row of closely worked chain-stitch. The embroidery is all done in strong, finely spun wool.

"The body over the shirt is girthed with a hempen cord, wound round and round, and with the end twisted up in front. It forms a stiff and cumbrous sort of corset. The women declared they could not stand up without it." (M.E.D.). A buckle such as that shown on Plate XV at "H" (No. 1939-1) was attached in front.

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Miss Durham says, in speaking of the relief work she was doing at the time, "When I was on relief work visiting large numbers of burnt villages where the inhabitants camped in holes in the ground and under rough hovels, one of my jobs was to deal out clothing material, as most people had only what they stood up in. We obtained a large quantity of shirt material. I cut it into lengths and dealt it out to the refugees who came to fetch it. After several weeks I visited a village expecting to see the women in new garments. Not a bit of it; they were in filthy rags as before. I asked what had become of the shirt stuff. It was, they said, such good stuff it would have to be for best clothes. They had got as far as outlining the embroidery patterns, and were beginning to fill it in. But I was assured it would be months before the things were done."

B 292 531

No. 1935-65. This handsome head scarf, which is worn with its ends down the back, is made of the same material as the shirt, with the addition of some imported gold lace, gold thread and beads (Plate IXa).

For the length of 50 inches (127 cm.) the scarf has a border of hexagons and triangles worked in petit-point in two shades of red, outlined and rayed in black (Fig. 6 "a"). A ladder-stitch with chain edges finishes off the hem, and is edged by a row of two black and two white beads used alternately.